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towns can I prove the settlement of Israelitish tribes in the United Kingdom, but also from family names. So, for instance, would I suppose that the name of Labouchere is nothing else but Hebrew לַיִשָּׁר = Lavusar (in softened form) = the Prince of Levi. Will not this bring over to my 'craze' *Truth*, which has done me the honor of noticing my recent communication to 'N and I?'"

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Syriac and Assyrian.—At the last meeting of the Oriental Society (see *Proceedings*, 1886, p. xxv) my friend, Professor Jastrow, of the University of Pennsylvania, opened up a new field of research for us in showing the affinities between Samaritan and Assyrian. If I put in a plea here for the Syriac, both as regards the Assyrian and the Samaritan, it is because, in these studies, this language has been unnecessarily neglected. Of all the Aramean dialects, the Syriac of Edessa ('Urhâi) and Nisibis (N'sîbhîn, Sôbhâ) is the one which has played the greatest part in history. Its vocabulary is therefore the most extended; and in studying Samaritan, our first recourse must of necessity be to the Syriac, to see whether a word is not of general Aramaic use. For instance, the stem ŠLM, as Professor Jastrow (p. xxvi) correctly shows, has the meaning "die" in Assyrian and Samaritan. The Syriac, however, has this meaning as well. Good old Castell (ed. Michaelis, p. 916) had already cited Mark xv. 37 [39]; 2 Macc. vii. 7, 13 (ed. Lagarde, p. 230). Trost adds Luke xxiii. 46. See also Wright, *Contrib. to Apoc. Lit. of N. T.*, 56:4, Šelmâth naphšê. The Syriac shows the same development, "complete, end," as the Assyrian. So also the Jewish Aramaic. Levy, TW., II., 487.¹ The Samaritan translation for Š'bhû'âthî, Gen. xxiv. 8, אִמִּי, is merely the Syriac îmi, îmâ, Payne Smith, col. 1602; Jewish Aramaic, יִמָּא, Levy, TW., II., 335. For the similarity of the verbs פִּיחַ and פִּיחַ see Nöldeke, *Mandaïsche Gram.*, § 179 (and note), ZDMG., XXII., 500. ŠLK *cut open, tear open* has the same meaning in B'khôrôth, 45a (Levy, TW., II., 490). For the Arabic see Lane, I., p. 1410 seq. As regards the MS. reading of Gen. xix. 29, see Kohn in ZDMG., XXXIX., 220. In the same manner the meaning "fight" does not attach to the stem KRB in Assyrian and Samaritan only. For the 'Aph'el in Syriac "bellavit" see the passages in Cast.-Mich., p. 825. "Contendere," with 'am, 'Aprêm, II., 32 E (cf. Ethiopic takarba bellavit). Likewise k'râbhâ (not kârbâ, as in Cast.) bellum; makr'bhânê bellatores, 'Aprêm, III., xxix; k'rabbhthânâ bellicos, Land, III., 211:12; Josephus, 15:5, etc. Jewish Aram. k'râbhâ, Levy, II., 385. Samaritan מִדְנַע comes from a form akin to the Syr. madhn'hâ: אֲדַלְלָא is the Syriac 'adh lâ.

For the derivation of אֲרִישׁ from רִאשׁ, Professor Jastrow has the support of Castell in his *Heptaglott Lexicon*, p. 237, where he compares Samar. אֲרִישׁ with Heb. ראשית "per metath." For the Samar. talim and the Assy. talimu, see Smith's *Chaldäische Genesis*, trans. by Delitzsch, p. 272, n. 1. On תְּלִימוֹ = אֲחוּ, Gen. xli. 2, see Löw, *Aramaische Pflanzennamen*, p. 42, who cites Geiger, ZDMG., XVI., 732.

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¹ According to Wahrmund, *Handbuch der Arab. u. Deut. Sprache*, I., 920, the Arabic تسلّم arrives at a similar meaning in a different way: "du bist glücklich davon gekommen, d. h. der nach welchem du fragst ist gestorben."